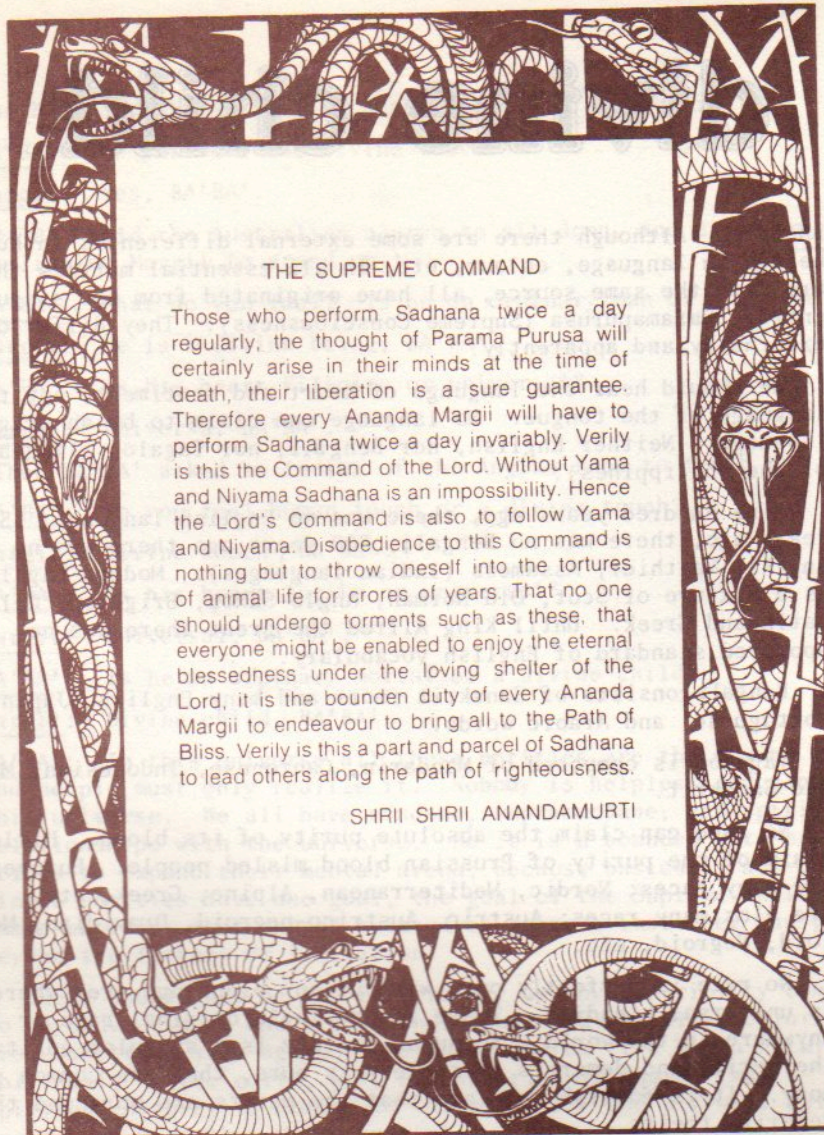


1978?



THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of righteousness.

SHRII SHRII ANANDAMURTI

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divine child

BA'BA': Although there are some external differences in human beings in language, colour, etc, in all essential matters they are from the same source, all have originated from the singular entity, Paramapurusa (Supreme Consciousness). They differ only externally and apparently.

We should hear the language of heart and sentiment, not the language of the tongue. No language can claim to be an original language. Neither English, nor Bengali, nor Tagalog (language of the Philippines).

Nine hundred years ago, there was no English language; 1500 years ago, there was no Bengali; 800 years ago there was no Angika, Maithidi, Assamese (Indian languages). Modern English is a mixture of Scot, Old Norman, Anglo-Saxon, Brighton, Celt, Latin and Greek. Until King Alfred the great there was no approved standard of English vocabulary.

Bengali consists of Sanskrit roots and many English, Japanese Portuguese, and Arabic words.

Tagalog is composed of Mandarin, Cantonese, Indonesian, Malaysian and Sanskrit.

No race can claim the absolute purity of its blood. Hitler's claim of the purity of Prussian blood misled people. Europeans are many races; Nordic, Mediterranean, Alpine, Greek, etc. Indians are also many races; Austric, Austrico-negroid, Dravidian, Mongoloid, Negroid, etc.

No race is perfectly pure without any blending; everywhere there is universal blending. There is no single original race or language anywhere in the world. So human society is a singular entity. All the merits and demerits of society is ours, they are common patrimony. It is foolish to claim that the merits are ours and the demerits theirs.

(BA'BA' called one Bengali Margii to Him and told him to meditate on the Supreme Consciousness and keep his mind fixed on his Anahata Cakra (heart centre)).

BA'BA': Is your heart mundane or divine?

Margii: Divine, BA'BA'.

BA'BA': Is it universal or Bengali?

Margii: It is universal, BA'BA'.

(Then BA'BA' called one Australian acarya to stand up.)

BA'BA': Now see his heart - is it Australian or universal?

Margii: Universal, BA'BA'.

BA'BA': Is it mundane or godly?

Margii: Godly.

BA'BA': Is he an ordinary mortal or a divine child?

Margii: He is a divine child.



(BA'BA' told the Australian acarya to touch the Margii.)

BA'BA': Do you feel the Divine touch?

Margii: Yes, BA'BA'.

(BA'BA' told the Australian acarya to sit down, and called a Philippine Margii to stand up.)

BA'BA': What do you feel? Is he an ordinary man or a Divine Being?

Margii: He is a divine being, BA'BA'.

BA'BA': Is his heart Filipino or universal?

Margii: Universal BA'BA'.

(Then BA'BA' asked an Indian of the Angika race to touch the Margii.)

BA'BA': Do you feel human touch or a divine touch?

Margii: Divine touch, BA'BA'.

BA'BA': Is his heart Angika or universal?

Margii: Universal, BA'BA'.

BA'BA': Is he an ordinary mortal or a divine child?

Margii: Divine child, BA'BA'.

BA'BA': In this universe all these entities are the divine entities, and people must only realize it. Nobody is helpless and alone in this universe. We all have mundane, supramundane, and spiritual relationships with the universe. So it is a bounden duty of human beings to expand their mental arena, because basically all these finite entities have one goal, the goal of the Supreme Entity. Human entities must expand themselves so much that they can go beyond the fetters of limitation.

There should not be any inferiority or any superiority complex in anybody. Those who preach individual and racial superiority are committing sins against the human dharma (the human nature - spiritual). Like earth, air, and water, this dharma (man's spiritual nature) is common to one and all - and all will have to become One with that Universal Entity.

(BA'BA' ended the discourse by quoting the words of the American poet, Carl Sandburg:)

"There is only one man in this universe and his name is all men;
there is only one woman, and her name is all women;
there is only one child, and its name is all children."



A Great Saint

IN MEMORIAM: DIDI ASITIIMA

Smiling, loving and compassionate to the very end, Didi Asitiima Brahmacharinii wrote these words as part of her final message to the world. Didi was a Swiss nun of Ananda Marga, who was serving humanity in the Philippines. Out of intense longing to see justice done in the case of her spiritual Master, Shrii Shrii Anandamurtiji, who has been suffering in an Indian jail for the last 7 years; and also on behalf of two other Ananda Marga missionaries who have been unjustly accused and sentenced to prison in Manila - for these three persons beloved by her and the noble Ideology which they represent, and for the cause of human welfare in general, Didi gave the greatest gift anyone can give.

At 8:00 the evening of June 13, 1978, Didi went to Luneta Park, the main and busiest park in Manila. She handed out leaflets to hundreds of people exposing the injustice done to her loved ones, urging the people to stand up for righteousness. Then, when the leaflets were gone, she calmly sat down as if to meditate in that most public and now sacred place, poured gasoline over her body and after reciting a holy Mantra, immolated herself. She was the Seventh Martyr of Ananda Marga.

No one knew of her intention. In fact it was the local authorities who first informed us of what had happened. Her body was brought to the Yoga House and a 48 hour vigil was held during which hundreds of Margiis and friends of Didi from all over the country came to pay their last respects. We had not realized how deeply she had gone into our hearts.

Didi was identified, after her immolation, by the Bhukti Pradhan (District Secretary) of Metro Manila. She told me later, "Dada, you couldn't believe it. Her whole body was burned, except her face. Her face was just a little red, like sunburned, and she had such a peaceful expression, so beautiful, as if she was just meditating ... I could only think one thing: she is a saint, she must be a saint ... and I felt no fear or repulsion, for it was something holy."

On Sunday, June 18th, a huge Dharmacakra (Collective Meditation) was held at the Yoga House and a procession was taken out. Margiis walked five kilometres through the city carrying placards reading: "Didi

Asitiima your sacrifice will unite all the moralists of this country" and "Meditate for Peace, Sacrifice for Justice - Ananda Marga". The large group of about 150 first went to the site of her Self-Immolation, then continued onwards to the Crematorium. Once there another short meditation was held. The Cremation took place at about 5:00pm. One important fact was revealed by the official at the Crematorium. He told us that according to the Chinese people's experiences, the bones of holy people contain an emerald green substance which is not destroyed by the heat. He said that when collecting the ashes afterwards, he found a large amount of it - that Didi had this substance throughout her body. Her ashes will be sent back to her parents in Zurich, Switzerland, but we will request that a small amount of them remain with us here in Maharlike.

The very first Acarya to Self-Immolate was Acarya Divyananda Avadhuta, in April 1973. He said, "I'm sure that no genuine act of sacrifice can ever go in vain." His words became like prophecy, for Didi's Self-Immolation had a near-miraculous effect here. The entire National News Media was attacking Ananda Marga as a terrorist organization. Suddenly all over the front pages was the news of her death and Ananda Marga was portrayed as a humanitarian organization, a service organization, etc. The very night that Didi went to Luneta, all the other workers were meeting together to discover what could be done to counter all the harmful and misleading news but no one could propose any kind of solution. But Didi changed all that. Alone she did what everybody together could not hope to do. In a short commemorative speech given on Sunday, one Acarya said: "What could have been done physically we have done, are doing and we will continue to do. What could have been done spiritually, she has done."

The question in the mind of the public now is, What is this Ananda Marga and who is this Shrii Shrii Anandamurtiji, that these young men and women can lay down their lives so easily? In memory of our Didi, let us rededicate ourselves to the task at hand so the world may soon find this out. But please Lord, let there be only seven. Let us work with such speed and energy that such further acts may not be necessary to bring our Master

Divine Longing

A talk given at a June DC in Sydney
by Dada Bodhiishvara

Whether we realise it or not, and if we realize it, whether we like to admit it or not, all of us are suffering with a certain type of affliction, a certain psycho-spiritual-emotional malady. And you know, all of the poets, all of the writers, all of the song-writers, all of the musicians, they've mainly concentrated on this one thing, about when a person is deeply in love and they are separated from their beloved and there is very great pain. There is a feeling of torment in that person. That torment that one person feels when they are separated from another person whom they love, that is perhaps one of the deepest human emotions that's known. But it is very very minute, we can't even name the fraction that it is, it is so small, inconceivably tiny portion, of the pain that our hearts actually are feeling when we are separated from the Divine Beloved, from our true goal, from the Supreme.

We don't even realize it, but so much longing is there. And that longing is beyond our comprehension, and how much greater the longing of BA'BA' for us, we can't conceive. So every devotee of the Lord, as well as every person, as well as every living entity, as well as every molecule, as well as every speck of dust in this universe, is longing for that Supreme Union with the Divine, is desiring to come together and experience the bliss of that love.

And where is that love? Who is that Divine Entity? You know, once when someone asked Hanuman where was Rama and Hanuman opened his chest and there was Rama, right in his heart, to show that the Lord is there in his heart. So also, this Supreme Entity, for which each of us is longing, is within us. And how do we come to Him? We come to Him through sadhana. It is only by our sadhana that we eventually, slowly, transcend our limited ego, our sense of existence, our sense of our finite entity that is keeping us here, that is the only thing between us and BA'BA'.

So slowly by sadhana, we realize that actually that veil is also Him. And then when we have that realization, there is no veil, there is no Him, there is no us, it is all HIM. So sadhana is the means. But sadhana must be the proper sadhana.

Our sadhana is called Iishvara Pranidhana. It means "that Entity which controls the Universe", that Entity which controls everything". From the most cosmic expression to the tiniest ant, He is controlling every movement, every single molecule, he is controlling, and that Entity which is beyond description, which is beyond human conception, and is the embodiment of pure love, that is Iishvara. And Pranidhana means "to adopt something as a shelter". It means to withdraw the mind from the external world, to fix it into a point, to feel that this Divine Entity is around that point, infinite in every direction, and then to dissolve that point in that Infinite Ocean, that is Pranidhana.

But sadhana means not only Iishvara Pranidhana: it means you have to know the proper method, how to withdraw your mind from the world, how you merge it. It also requires another factor, Anudhyana. Pranidhana means to fix the mind in that Supreme and Anudhyana means to long for that Entity, to cry out for that Entity, to love that Entity. The sadhana is based on love, and if that feeling of longing, that intense desire that Anudhyana isn't there, then you can't do Pranidhana. Though you may go through the motion, you won't get any result, though you may do it a thousand times, or ten thousand times.

BA'BA' says, suppose you come to the Lord and the Lord tells you, go away, I don't want you and He runs away from you, and you say, Lord you may not run from me; perhaps I am a sinner, perhaps I am worthless and You may not want me, but whether you want me or not, you have to take me because I can't exist unless you take me; I don't care if you want me to go away, I can't stay away from You. And so the Lord is moving away and you are chasing after the Lord, even faster than the Lord moves, you will also move at a more rapid pace. That is Pranidhana. Of course, He won't push you away, but you have to want Him like that. Then you have Anudhyana. Then Pranidhana is automatic. Once you have the technique, you will sit and it will come more clear. But that Anudhyana must be there.



And you know, how do we get that? Where does that come from? Actually we all have it. It's a question of how do we realise it and feel it. How do we uncover it? That is by the grace of God. And though Iishvara, it means the Lord, the controller of the Universe, that Entity beyond form, beyond description, for us Iishvara is BA'BA'.

Once there was one great devotee named Tolsidas who was a very great devotee of Rama. He wrote the Ramayana, and during the time that he was writing, his mind was saturated with this desire for Rama, wanting to be with Rama, thinking of Rama, wanting to make love to Rama, and he was feeling so much devotion that the Lord took physical form for him; the Lord took form as Krishna, the divine form of Krishna, with peacock feathers, and he came and said, "Tolsidas, you are such a great devotee, you're always thinking about your Lord, so I have come to you in this physical form". And Tolsidas said, "Lord, I realize that Krishna, and Vishnu and Shiva are all expressions of the same Divine Entity, that all are One, that all are the Supreme, but I give my heart to Rama, my only love is Rama, so if you want me to worship you, you have to come in the form of Rama. If you come in the form of Krishna, I won't worship you, you must come as Rama. Then only will I worship you. Like that we have to think of BA'BA'.

Of course, everything in the universe is a manifestation of Brahma and different entities, different great sages may express that form, but for a devotee there is only one we love and that is, for us, Anandamurti.

So cultivate that love for Him and you will realize His Grace and also He will give it to you even though you may not be able to get it, but He will give it to you.

The Relative and the Absolute

THE FOLLOWING IS FROM A CONVERSATION
BETWEEN SRI RAMAKRISHNA AND HIS
DEVOTEES:

RAMAKRISHNA: "In the light of Vedantic reasoning the world is illusory, unreal as a dream. The supreme Soul is the Witness - the witness of the three states of waking, dream and deep sleep. These things are in your line of thought. The waking state is only as real as the dream. Let me tell you a story that agrees with your attitude.

"There was a farmer who lived in the country-side. He was a real jnani. He earned his living by farming. He was married, and after many years a son was born to him, whom he named Haru. The parents loved the boy dearly. This was natural, since he was the one precious gem in the family. On account of his religious nature the farmer was loved by the villagers. One day he was working in the field when a neighbour came and told him that Haru had had an attack of cholera. The farmer at once returned home and arranged for treatment for the boy. But Haru died. The other members of the family were grief-stricken, but the farmer acted as if nothing had happened. He consoled his family and told them that grieving was futile. Then he went back to his field. On returning home he found his wife weeping even more bitterly. She said to him: "How heartless you are! You haven't shed one tear for the child." The farmer replied quietly: "Shall I tell you why I haven't wept? I had a very vivid dream last night. I dreamt I had become a king; I was the father of eight sons and was very happy with them. Then I woke up. Now I am greatly perplexed. Should I weep for those eight sons or for this one Haru?"

"The farmer was a jnani; therefore he realized that the waking state is as unreal as the dream state. There is only one eternal Substance, and that is the Atman.

"But for my part I accept everything: Turiya and also the three states of waking, dream, and deep sleep. I accept all three states. I accept all - Brahman and also maya, the universe, and its living beings. If I accepted less I should not get the full weight."

A DEVOTEE: "The full weight? How is that?"
(ALL LAUGH)

RAMAKRISHNA: "Brahman is qualified by the universe and its living beings. At the beginning, while following the method of 'Not this, not this', one has to eliminate the universe and its living beings. But as long as 'I-consciousness' remains, one cannot but feel that it is God Himself who has become everything. He alone has become the twenty-four cosmic principles.



- SRI RAMAKRISHNA

"When a man speaks of the essential part of the bel-fruit, he means its flesh only, and not the seeds and shell. But if he wants to speak of the total weight of the fruit, it will not do for him to weigh only the flesh. He must accept the whole thing: seeds and shell and flesh. Seeds and shell and flesh belong to one and the same fruit.

"The Nitya and the Lila belong to the same Reality. Therefore I accept everything, the Relative as well as the Absolute. I don't explain away the world as maya. Were I to do that, I should get short weight."

A DEVOTEE: "It is a good synthesis: from the Absolute to the Relative, and from the Relative to the Absolute."

RAMAKRISHNA: "The jnanis regard everything as illusory, like a dream; but the bhaktas accept all the states. The milk flows only in dribblets from the jnani. (ALL LAUGH) There are some cows that pick and choose their fodder; hence their milk flows only in dribblets. But cows that don't discriminate so much, and eat whatever they get, give milk in torrents. A superior devotee of God accepts both the Absolute and the Relative; and therefore he is able to enjoy the Divine even when his mind comes down from the Absolute. Such a devotee is like the cows that give milk in torrents."



"THE MAN WHO DOES NOT HAVE COMPASSION, THE MAN WHO DOES NOT SHED TEARS AT THE MISERY OF OTHERS, IS NOT A MAN BUT A STONE. HE CANNOT DO ANY GREAT WORK. BE HAPPY WITH THE HAPPINESS OF OTHERS AND TROUBLED WITH THE TROUBLE OF OTHERS. THIS ALONE IS NATURAL. DON'T BE UNNATURAL. THE EFFORT TO MAKE EVERYBODY ONE'S OWN CULMINATES IN LOVE FOR THE LORD - DEVOTION. DEVOTION ALONE IS THE LIFE FOR THE DEVOTEES. THE GREATEST ENMITY AGAINST DEVOTEES IS TO TAKE AWAY THEIR DEVOTION. DON'T EVER TRY TO SNATCH DEVOTION FROM DEVOTEES SINCE DEVOTION IS THEIR LIFE."

-BA'BA'-

Together

FOR THO WE BE APART
MANY MILES AND MORE
FOR ONE IN HEART TOGETHER
AS HAS ALWAYS BEEN
FOR NO BOUNDARY
OR CLOSED DOOR
KEEPS US APART
FOR,
LOCKED, ENTWINED
AS ONE,
IN MIND
LOVE BINDING
BRAHMA
HIS ALL.
BABA NAM KEVALAM

Surya Prakash
N.Z.

(Surya Prakash is an inmate of Paremoremo jail near Auckland.)

Press Clippings

No. 22,073

FRIDAY, JUNE 16, 1978

THE Sun

Telephone 20844. Letters to Box 508, GPO, Sydney, 2001.



12cents

BID TO BLOW UP POLICE

**Sect
men
charged**

TWO Ananda Marga sect members tried to blow up four policemen and themselves with a bomb, Central Court was told today.

Police Prosecutor, Sgt. N. Stan-

ford, said the bomb was made of 10 sticks of gelignite, a battery and detonator.

He said police arrested the two men after receiving information that they had expressed an intention to murder former Nazi Party member, Robert John Cameron, and his family at Gregory Street, Yagoona.

Ross Anthony Dunn, 24, unemployed, of Thomas Street, Lewisham, and Paul Shaun Alister, 22, unemployed, of Queen Street, Newtown, were charged with the attempted murder of the four policemen.

The charges allege they tried to detonate the gelignite with intent to murder Dennis Martin Culligan, Barry Herbert Summerfield, Robert George Gooden and John William Burke.

Dunn and Alister were also charged with trying to detonate the gelignite with intent to cause grievous, bodily harm to the same four persons.

They and another sect member - Timothy Edward Anderson, 26, taxi driver, of Queen Street, Newtown, were charged with conspiring to murder Cameron on June 15.

Dunn and Alister were also charged with possessing 10 sticks of gelignite going to reasonable suspicion that they did not have the explosive for a lawful purpose.

Mr M. Farquhar, CSM, refused bail for the three men and remanded all matters to June 30, 1978, for mention.

Sgt Stanford said police had found the men were fanatical in their beliefs that Cameron, the leader of the National Alliance Party, a former member of the Nazi Party and editor of the magazine *Audacity*, deserved to die for his outspoken racist beliefs.

Continued Page 2

BID TO BOMB POLICE

From Page 1

He said other members of the sect and Anderson had said Cameron's whole family was infected by his attitude.

Police alleged that the bomb - comprising 10 sticks of gelignite, a battery and a detonator - was made for the specific purpose of causing a great deal of damage.

Sgt Stanford said police found the bomb in the possession of Dunn and Alister.

He said the two men attempted to explode the bomb to kill themselves and the police.

Sgt Stanford alleged that police found at the Ananda Marga headquarters letters addressed to two Sydney newspapers, setting out the reasons for the attack on Cameron.

"Police will allege these letters were typed by Anderson," he said.

Mr J. Forster, on applying for bail for Anderson, said a plea of not guilty would be entered later.

Mr Forster said Anderson "doesn't even know Cameron."

Mr Forster said Anderson was set up as an agent provocateur.

Mr Forster did not apply for bail for Dunn and Alister and said their charges would be dissociated from Anderson.

Mr Forster said Anderson denied any knowledge of the letters found at the Ananda Marga headquarters.

In refusing bail, Mr Farquhar said nothing had been established that would allow him to permit bail.



EARLY TODAY . . . two men are led away for questioning after being arrested by detectives.



Detectives and uniformed police watch as members of the Ananda Marga sect demonstrate outside CIB Headquarters yesterday.

2 held in CIB protest

Two men were arrested outside Sydney CIB headquarters yesterday after spending an hour with 50 other Ananda Marga sect members chanting "Can't get me, CIB."

One man was discharged from Central Court after paying \$200 in outstanding traffic fines.

The second man was charged for hindering policemen in executing their duty in arresting the first man.

He was released on \$50 bail.

The Ananda Marga demonstration held in Liverpool St about midday, was a celebration and a protest, a spokesman for the sect, Mrs Anjali Morrison, said.

Their cause for jubilation was the overruling of a 1978 murder conviction of Mr P. R. (Baba) Sarkar in India on Tuesday.

He is the world leader of the spiritual-political organisation. He had been serving a life sentence.

Sect protesters arrested at CIB

Two Ananda Marga members were arrested after a protest outside CIB headquarters in Liverpool Street yesterday.

About 30 members of the sect took part in the demonstration.

When the group was preparing to leave police moved in and arrested one man on commitment warrants for unpaid fines.

Another man who held on to the man being arrested was also held.

The sect members were protesting against the recent arrest of three of the members on charges of conspiracy.

Earlier, about 20 members of the sect held a celebration outside Long Bay jail. They chanted, clapped, played guitars and tambourines.

A group spokesman said they wanted to let their friends inside know that their spiritual leader, Mr P. R. Sarkar, had been acquitted of a murder charge in India.

They also wanted to give those members in jail "moral encouragement."

Sect inquiry throws CIB into panic

By MALCOLM BROWN, Police Reporter

Three Ananda Marga members threw the Sydney CIB Special Breaking Squad into panic yesterday when they turned up unannounced in the squad's operations room on the third floor of the CIB building.

The members, who said they wanted to ask about property confiscated in police raids on Ananda Marga last Friday morning, were immediately surrounded by six angry detectives.

After asking them how they had got through the CIB's security system, the detectives searched their bags, then told them to leave immediately.

The squad, which is responsible for investigating cases of arson and bombings, was heavily involved in the raids at Yagoona and Newtown last week.

Three sect members were later charged with conspiracy to murder. Two were charged with attempting to detonate gallinets with intent to murder four policemen.

One of the members who entered the CIB yesterday, Miss Anjali Morrison, said last night that they had had the easiest of times getting to the Breaking Squad's operations room.

"We went in the front door and asked a security guard — a guy in blue — where the room was," she said.

"He said it was on the third floor and said we were in the right place."

"We had our ordinary clothes on, although I was wearing my 'Free Baba' button."

Miss Morrison said the group was interested in recovering a cross-reference to the writings of the sect's leader, Shri Shree Anandamurti, and some typewriters which, she said, police had taken from the sect.

Police were complaining privately yesterday about security arrangements at the Remington Centre in Liverpool Street, 14 half-floors of which were taken over by the CIB this year.

The building is shared with other government departments. Police have complained that while taking a violent criminal into the building for questioning, they could have to share a lift with a secretary eating an ice cream.

Sect trio on hunger strike

Three members of the Ananda Marga sect in custody are now on an indefinite hunger strike.

They are protesting against charges laid by police against three sect members last Friday. The charges were fabricated, a spokesman for the sect said yesterday.

One of the protesters is Paul Alistair, who was charged on Friday on four counts of attempted murder, of unlawfully

possessing explosives and of conspiring to murder Robert John Cameron, a leader of the National Front in Australia.

Also on a hunger strike is Timothy Anderson, the public relations officer of the sect, who was charged with having conspired to murder Cameron. Both Ananda Marga members are on remand in Long Bay Jail.

Mr Anderson has not eaten for six days and Mr Alistair, who began his hunger strike

two days ago, is refusing both food and liquids.

A spokesman for the Department of Corrective Services said yesterday that medical attention would be given to the two should the need arise.

The third protester is Mr Matthew Megan, now in Villawood Detention Centre for having allegedly remained in Australia after his visa expired.

Mr Megan, an American is protesting in sympathy with the charged sect members.

TELEGRAM

GRAM

9

YT 070 = R223 =

S'DNEY NSW 41 3.55P

MSG

THE PRESIDENT ANANDA MARGA

9 QUEEN ST

61

NEWTOWN

CONGRATULATIONS ON YOUR ACHIEVING ACQUITTED BABA SARKAR

AFTER SEVEN YEAR STRUGGLE YOU HVE WON MAJOR VICTORY FOR

RELIGIOUS TOLERANCE AND FREEDOM ACROSS THE WORLD

... WITH AFFINITY PRESIDENT AND STAFF CHURCH OF SCIENTOLOGY

(S AFFINITY) 12

LEG RAM

TELEGRAM

Sect link in hotel blast

SYDNEY. — Security chiefs believe they know the terrorists responsible for the Sydney Hilton bombing.

They believe they are a young man and a girl, both members of the Ananda Marga religious sect.

According to senior security officials, the man is overseas, but the girl is in Australia.

They said the man made the bomb and the girl put it in a garbage bin outside the Hilton on the eve of the Commonwealth Heads of Government regional conference.

Just after midnight on February 13, the bin was emptied into a garbage truck, where the bomb exploded, killing two garbage men and a policeman.

No evidence

Officially, detectives investigating the crime have no new leads, but security experts said they had no doubt who the bombers were — but they had no real evidence.

Scientific experts could not find remains of the bomb.

The bombers were not known criminals and police had no access to informers or other underworld figures who could help them.

They were dealing with members of a small, tight group of militants within the Ananda Marga Movement.

Among 11 visiting Government leaders in the hotel at the time of the explosion was India's Prime Minister (Mr. Morarji Desai) considered a prime target for militant members of Ananda Marga, whose leader is in jail in India.

Denials

Spokesmen for the Ananda Marga, which has its Sydney headquarters in Queen Street, Newtown, have denied involvement in the bomb blast.

But security chiefs, while acknowledging that the sect's leaders were not responsible said the terrorism was the work of radical members.

The Ananda Marga leader, J. P. Sarkar, a former railway accountant is serving a life sentence in India for the alleged murder of several former followers.

Since his arrest in 1971, Ananda Marga followers throughout the world have campaigned, sometimes violently, for his release.

AND MORE!



Mr Barnao shares a story with some pupils at the Sunrise Progressive School, Belrose, yesterday.

Effigy burns in protest



Burning near Flinders St. station today . . . the effigy of an Ananda Marga sect nun.

And it might foreshadow human self-sacrifice, the Victorian leader of the group, Mr. Andrew Fogg, immediately at the right of flames, warned.

The effigy represented a sect nun who burnt herself to death in the Philippines because of alleged persecution.

Mr Fogg, 22, who covered the figure in petrol and lit it, said suicide by fire "may be necessary to make people aware of what is happening."

As the tailor's dummy draped in traditional sacrificial saffron robe — burned, Mr Fogg denied that the movement was involved in any terrorist activities.

He said the arrests yesterday of three sect members in Sydney was a "frame up by the government and police."

The three — Robert Dunn, 34, Paul Alister, 22, and Timothy Anderson, 26, appeared in Sydney Court yesterday charged with conspiring to murder NSW National Front Leader Robert Cameron.

"All over the world Ananda Marga has been persecuted," said Mr Fogg. "We are being used as scapegoats to governments' own terrorist activities."

He had taken over the role of spokesman after Victorian regional secretary Matthew Meschan, 25, was arrested on his way to the conspiracy hearing in Sydney yesterday.

Fuel to the Fire of Ideological Struggle

Talk by Dhruva at a special DC in Sydney and revised for PRANAM
The photographs are those of past demonstrations over the last six years

Vivekananda once said:

"Let there be a dozen lion souls in each country, lions who have broken their own bonds, who have touched the infinite, whose whole soul is gone to Brahma, who care neither for wealth nor power, nor fame ... and these will be enough to shake the world."

There is a great deal of inspirational truth in these words, however, when I think of what has happened today and of coming events I think to myself: let there be one Man on this planet and let Him be Shrii Shrii Anandamurti and He will be enough to shake the world. This is what came across to me today.

A Man, who less than a decade ago was a virtual unknown, is now shaking the whole consciousness of the world.

BABA's Supreme role on this planet was so clearly illustrated today when His lawyer went into His cell and announced the decision of the court. According to the lawyer, BABA showed no emotion and said, "My hearty goodwill to all Society." With such benevolent and powerful words on His lips, who can doubt that He is controlling everything? Who can doubt that He is behind everything that is happening on this planet? This Man, having spent the last seven years in jail, shows no emotion or malice and says to society that He wishes it well.

These words of His are now booming across the world. The first item on our radio stations here in Sydney, a city of millions of people, was BABA's acquittal and this latest Vanii to Human Society. I am sure those people who heard the broadcasts, and there must have been thousands upon thousands in this city alone, were consciously or unconsciously, deeply affected by His Supreme Benevolence. No doubt at this moment similar broadcasts

are being heard all over the globe. Knowingly or unknowingly His Words are ringing through the minds of millions of people.

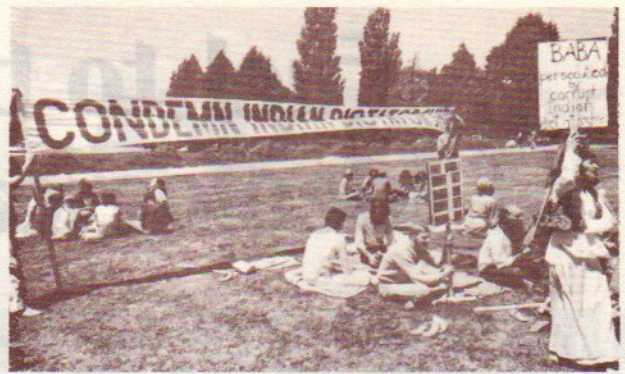
But of course, returning to what Swami Vivekananda was saying, BABA is enlisting support in His Mission. Through His Spiritual Force, He is creating those lion-hearted souls Vivekananda was referring to. He is turning us into His vehicles.

He is doing this, whether we like it or not, for He is the Supreme Manipulator. He is the Guiding Hand of this universe. He is creating the circumstances in which we must become Sadvipras. Through His own Divine Attraction and through His control over Prakrti He is changing us and changing the world at large.



What are the mechanics of the way BABA is doing this? In our philosophy we know that living organisms expand through physical clash, psychic clash and attraction of the Great. This is the prati-saincara process. In our own lives and in our own development we can see our individual growth occurring through these three means. But also, if we care to analyse we can see the development of Ananda Marga as an organisation occurring through these means.

When an organism is first developing we see the birth of mind out



of matter. Explained in philosophical terms the static force of Prakrti exerts its influence on an object and due to various introversial and extroversial reactions that occur within the object, life results and mind develops. This is a basic outline.

Similarly with Ananda Marga we see in these relatively early days of its existence the exertion of the static force.

It is an inevitable and integral part of our growth that this occur. Without the influence of the static force at this point, we could not hope to achieve the development we are now experiencing.

Let me digress for a moment by using another analysis of the situation to convey our position.

In terms of our social theory we can say we are in the retardative stage of the social cycle. We have passed through the sentient pause and are heading toward the static pause.

In this social decline, on the one hand we have 'thesis' that is, the status quo or the powers that be and on the other 'anti-thesis', the emergence of new movements and ideas. The status quo or the old regime naturally wants to cling to power no matter how

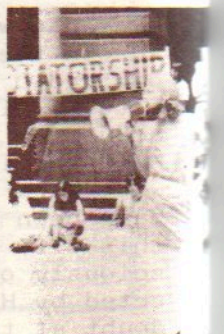
defunct and worn out it may be. Progressive groups on the other hand want to throw out the old ways, giving new life and momentum to society.

Ananda Marga in this clash of ideas or ideological confrontation is in the unique position of being the only ideology amongst the various 'progressive ideologies' to possess what human society truly needs. Ananda Marga ideology is the panacea for all world ills.

Unlike the 'ideologies' of other progressive groups, Ananda Marga ideology is already a synthesis of the consciousness struggle presently ensuing on this planet.

Out of thesis and antithesis comes synthesis. Most groups only represent antithesis. They are mainly a reaction to the present dominating theses and as such only represent incomplete and partial solutions to the problems facing human society. Partial solutions are in fact no solution at all and generally represent extreme ideas that may be as dangerous as those they are replacing.

Due to BABA's omniscient insight, Ananda Marga has incorporated into its structure a complete synthesis of ideas. Inherent in its ideology is a perfect balancedness. It represents a middle path and not extreme ideological positions.





While through the clash and cohesion of thesis and antithesis, other ideologies will change and adjust with time, Ananda Marga ideology will essentially undergo no adjustment. Its universal outlook and fundamental understanding of human nature precludes the need for such adjustments.

With such an ideology as its foundation, Ananda Marga, the movement, is basically the vanguard of the socio-spiritual revolution occurring on this planet, even though this may not yet be fully apparent. There is an obvious gap here between potential and actual. At this particular point in history Ananda Marga the movement is still in a comparatively nascent state (while its ideology is full-grown). Yet even in this nascent state, Ananda Marga, the movement, as the empirical expression the leading revolutionary ideology, can expect to be attacked more viciously and more vigorously than any other group pushing society forward. The attacks on us will be seen to be completely out of proportion to our size but we will not be destroyed by them. On the contrary, as already stated, we will be greatly strengthened by them. We will grow in strength more rapidly than any other group due to the pressure placed on us.

Now, in returning to our original analogy, we can apply the concept of

the static force's attempts to suppress Ananda Marga as one would apply it to the development of a living organism.

Ananda Marga, by increasingly bearing the brunt of the attack of the static forces (ie the forces of 'thesis'), opens itself up to greater and greater internal and external struggles. As a result tremendous clash and cohesion goes on within the organisation of Ananda Marga (the organisation being the vital expression of the ideology ie the ideology's living organism).

(As already alluded to, it must be remembered that while the ideology of Ananda Marga is complete within itself and beyond forces of internal and external contradiction, the organisation is constantly developing and always prone to change.)

The tremendous struggle within Ananda Marga precipitated by the oppression of static social forces brings about both a unifying influence, that is, an introversial force and a growing desire to penetrate deep into society's structure, which is the counteracting extroversial force. These countervailing forces in turn both expands our consciousness and that of society as a whole. There is a perfect interaction of forces, beautifully mediated by His Grace.



In other words the greater the forces of oppression applied to Ananda Marga, the greater is the unity created and the greater the reaction within our ranks and the more we expand. The forces of social stagnation and repression thereby cut their own throats. They feed fuel to the fires of ideological growth and vitality. As BABA stated in one of His Vaniis:

"History bears testimony that whenever persons stated the Absolute Truth in any sphere of life, whether it be spiritual, social, economic, or otherwise, sought clarifications of doubts or protested against injustices and wrongs, the evil forces forthwith plotted against them, administered poison to them, and slandered them, jumped on them with rage, misused the authority against them and mercilessly dealt them blow after blow; but the blows boomeranged and ultimately the evil forces were annihilated by those very blows.

"Remember by an unalterable decree of history, the evil forces are destined to meet their doomsday."

As Marx would have put it, the exploiters dig their own graves. They create the necessary forces of contradiction and antagonism that ultimately bring about their demise.

But this is still only one side to our growth. What gives Ananda Marga an even greater edge over all other progressive movements is the Attraction of His Divine Form.

Subjectively we all know of the significance of His Divine Attraction but also objectively we must recognise that His physical Presence has played and is playing an incalculably important role in our development. He has used His own physical incarceration to draw us along this path of social revolution. We have seen in His persecution, the persecution of all.

It can be said that there are two aspects to the pain of separation we have felt from His imprisonment. Firstly there is the devotional aspect and secondly there is the social aspect or the battle we have had to wage in trying to have Him released, which of course symbolises a much greater social struggle. Spiritually we know the bridge between BABA

and ourselves is our devotion. Socially we know the bridge between BABA and ourselves is our dauntless fight against the Adharmic forces.

BABA through His incarceration has been instilling in us both these virtues of devotion and militancy, which together form an unconquerable combination. Through the pain of physical separation He has tried to urge us on. Thus the seemingly cruel irony of having His physical presence but being unable to have access to Him is no unfortunate twist of fate but rather has been His gift to human society.

From the most recent news, it appears that this Liila of separation for the moment may continue. But regardless of whether, BABA through His Infinite Wisdom, decides to remain in jail or to be amongst us once again, one thing is certain, and that is that our oppressors are not going to reduce the scope of their machinations but rather will escalate them. Now, with our growing strength, they too will increase their activity. Polarisation will intensify. Having won this battle, we have become an even greater threat to them. While our uncompromising objective remains to free society from the shackles of exploitation, so too their sole objective remains to keep society under their repressive domination.

Thus while we celebrate our victory tonight we must remain constantly aware of the even greater battles that lie ahead. No doubt we have turned a momentous corner in the history of Ananda Marga, but only to face greater adversity. Such increasing adversity is so clearly expressed in this sector with the recent imprisonment of our three brothers in Sydney. There can be no rest until victory is complete.

With BABA's acquittal behind us, we must generate even greater unity, that is to say more of that introversial force, thereby increasing our ability to go into the community at large, with maximum extroversial impact. If we do not direct ourselves in both of these ways at this moment then we have squandered this golden opportunity BABA has provided us. We will have lost our chance to create a network of sympathisers and supporters.

Now is the time to surge ahead ...

ON TO VICTORY!

SMH 27/6

Sect's school teaches love, peace, co-operation

By CAROLYN PARFITT,
Education Reporter

The Ananda Marga sect has been accused here and overseas of being a violent group, but teachers at its Sydney school say they encourage their 27 pupils to practise love, peace and co-operation.

Set in a mixture of bushland and urban development, the Sunrise Progressive School at Belrose is run by two members of the sect, Mr Matthew Barnao and his wife, Siita.

According to Mr Barnao, although the children are aware that the school is run by some-thing called Ananda Marga, they do not know what it means and are taught nothing about the sect.

"I think it would be unfair if we did start putting our views across to the children," he said.

Mr Barnao fervently denies that the sect has been involved in any acts of violence as has been alleged recently. Similar denials have been made by spokesmen for the sect.

Only two members of the sect are parents of children at the school.

One of the non-member parents, Mrs Janice Daw, of Mosman, a psychologist, has travelled extensively and has had a chance to look at a number of different school systems.

She chose Sunrise school because, she said, it had a fundamental understanding of the child which she found appealing.

"The school produces a very good discipline for the child," she said.

The children are divided into two learning groups: the "Little Family," for those aged seven years and younger, and the "Big Family," for children older than seven. The school only takes children of primary school age.

Another parent, Mrs Leslie Christen, of Manly, a former teacher, said she was extremely happy with the school. Her two children were happy there.

She felt that most school

systems played too much emphasis on the material world. The Sunrise school encouraged children to be strong and to use initiative while at the same time caring for others.

Mr Barnao, a softly spoken, former juke-box mechanic with long dark hair, said that while there was an element of competition at the school, it was never at the expense of co-operation.

As I sat in on a lesson given to the Big Family, one child was talking and disrupting the proceedings somewhat.

Rather than merely telling him to be quiet, the teacher, Mr Mark Chapman, pointed out that his behaviour was not helping the group.

Apart from the meditation, which is a part of every school day for the Big Family, mathematics and language play a big part in the curriculum, as does an innovative social studies course which covers law, healing, the family man, governing bodies, religion and groups in society which are regarded as "odd."

One section of the course deals with the media, so the school took the opportunity yesterday of allowing the children to interview a real-life reporter.

The alert group of 11 Big Family children, who would have set the knees of some politicians quivering, surprised me with their air of confidence.

Granted, they had done it before. Part of their course involves going into the streets to interview people of various occupations.

But for a group of eight-to-10-year-olds, their questions were very relevant: What is the most interesting school you have visited (a leading question)? How long do you spend on one story? What sort of interview do you do?

The NSW Director-General of Education, Mr Doug Swan, said yesterday that the school had been visited by inspectors from the Department of Education, had met the required curriculum standard and been registered with the department.

It is, however, a private school which costs \$200 a term per child.

Stanthorpe sees another side of alleged terrorists

From a STAFF REPORTER

STANTHORPE — If Ananda Marga couple, Viveka and Gotami, are associates of terrorists and religious fanatics, they are heavily in disguise.

They live with their four children and other people on a farm called Ananda Pall at Stanthorpe, just south of Stanthorpe.

Locals cannot speak highly enough of them. But elsewhere, rumour has thrived about the farm with the growing allegations of Ananda Marga terrorist activities in Canberra and Sydney.

The farm was a "training post" for terrorists, rumour said.

The farm was a safe place for Ananda Marga people on the run from the police, rumour said.

Weak jokes

Viveka and Gotami smile slyly and make weak jokes about the rumour.

"I'm too busy with my four children and the farm to make bombs," Gotami said.

They consider two of the farm's aims changed with compliance to murder the National Front leader in New South Wales, Robert Cameron, have been frequent visitors to the farm.

And that an American woman, Ananda Marga leader arrested last week in Warwick and being held as a prohibited immigrant, was on her way to the farm when interrupted by Commonwealth police.

But Ananda Marga people at Stanthorpe declare that Ananda Marga stands for the very opposite of violence.

Unthinkable

It was unthinkable that true Ananda Marga believers could be involved in no matter what the evidence.

Ananda Marga means "Path of Bliss."

The names sect members have are all taken from Sanskrit, the ancient Indian language.

Viveka (it means "discrimination") is an American, 33. His western surname is Pfeiffer. He served four years in the U.S. Navy's submarine service and won a commendation in Asia. He has a background of college and university and social work in America.

His wife, Gotami (wife of the Hindu's God of liberation, Shiva) is a Canadian, 32, who attended private school and university, and became a nurse before entering the alternative life style cult.

Four years ago Viveka joined Ananda Marga after living in Bangkok after leaving the navy. He

was looking for a simpler, more meaningful lifestyle. Their four children are a girl, Madhava (Sweetness), 8, and three boys, Bhadrana (Courageous), 6, Dharmendra (Righteousness), 2, and Partha (One Who Shines), born a few weeks ago.

At school

The older children attend the Severnlea State School.

Viveka and Gotami are involved in the Parents and Citizens Association and the local Stanthorpe and District Education Centre executive committee.

Stanthorpe people who have got to know them say: "They're lovely people... They're dedicated to their belief in helping others... But they're not fanatics. Farmers... They'll starve up there."

Ananda Pall, up a steep dirt track off the main road, is a 40 ha orchard.

Isolated ravaged plants and general untidiness point to the hardships of organic agriculture.

"Our fruit is the sweetest in Stanthorpe," they say.

Donation

Ananda Marga bought the farm for \$35,000 three years ago. The money, they claimed, came from a donation from a woman in Hobart who had since died.

Viveka and Gotami manage it.

Was it paying? It was very rundown to start with. Plant had to be bought so it is hard to judge at this stage.

The scene in the living room of the small clean farmhouse looked like a Norman Rockwell painting of wholesome early America.

Candrika, 26, a Victorian girl who was observing total silence to bolster inner spiritual strength, and in protest the Sydney tellings of Ananda Marga people, sat before a welcoming wood fire spinning wool on an old spinning wheel.

Gotami, breast-feeding Partha, sat and talked about her beliefs.

Ananda Marga people were being persecuted in Australia, as they were in other countries, she claimed.

"Someone has to stick his neck out," she said.

In India, Ananda Marga exposed the corruption and the exploitation of the poor and weak.

The Indian powers did their best to destroy Ananda Marga, imprisoned its leader, closed



PRUNING work on the Severnlea orchard by Panya Deva, one of the Ananda Marga sect people.

down or destroyed hundreds of Ananda Marga schools and orphanages.

Indian intelligence people or some other influences had told a lot of lies about Ananda Marga to the Australian authorities, Viveka said.

"The sister arrested at Warwick last week is the sweetest, kindest, most sensitive person. To suggest she had anything to do with the Hilton Hotel bombing in Sydney is just ridiculous," Gotami said.

"Nanda (Great Sage) and Govinda (A. K. Krishna's God) are well known to us. They have been on the farm. Nanda is a service oriented person."

Before his arrest in Sydney he was caring for derelicts in abandoned Sydney buildings.

Govinda was one of our best teachers, advancing the course of Ananda Marga and present the sides of the establishment.

To accuse them of being involved in making bombs and wanting to murder that National Front leader, is just unbelievable.

"They were set up by an agent provocateur," Gotami said.

Ananda Marga people could not be involved in acts of violence without violating the strict moral code of Ananda Marga.

Ananda Marga was not fanatical. Protest against persecution of Ananda Marga in Australia took the form of fasting, on courthouse steps, rallies or private protests such as vows of silence.

Ananda Marga believed were strong enough that four people

this year, in America, Germany and the Philippines, had committed acts of immolation (sacrificial burning of themselves to death) in protest against the persecution of Ananda Marga.

VICTORIAN girl who has taken the name Candrika sits on an old wheel.

Vigilance Against The Adharmic Forces

Over the past two weeks, we have seen a new turn in our struggle for Dharma. Now we have seen conclusively the lengths to which the immoralists will go to destroy Ananda Marga and we may be sure that this is only the beginning of an even more determined campaign to frame and persecute Margiis. The use of Agents Provocateurs is a common tactic to try and undermine and destroy so-called 'radical' groups, and the police will try and infiltrate Ananda Marga constantly. We cannot be too careful on this matter. It is so easy for these people to frame Margiis by planting things on us or in our homes, or leading us into certain situations (like the lamb to the slaughter).

As spiritualists, we want to trust people and treat them as our brothers and sisters, thus we are reluctant to be suspicious of every new person we meet, but we have learned the hard way the tactics of our enemies. Of course, we should teach any new person who comes to Ananda Marga sadhana, spiritual practices, philosophy and so on, but be ever vigilant.

When we look back we in Sydney can all see how Seary (Virata) was not genuine, but we ignored the warning bells. There are certain things to watch out for in the case of infiltrators;

- (1) the person in question does not do sadhana and/or kiirtan with sincerity
- (2) s/he talks a lot about violence, police, underground action, etc.
- (3) s/he seems to have an unusual degree of information
- (4) s/he does not seem concerned about the publicity AM is getting
- (5) s/he tends to hang around the office area, using typewriters and other AM machinery without good reason.

These are only a few suggestions and even if a newcomer does fit all these categories it doesn't of course necessarily mean that they are an agent. Remember that agents need not necessarily seem "straight" or have a police type vibration; they come from all kinds of backgrounds and are accomplished actors. If possible it is useful to photograph any new Margii as soon as possible - if they are genuine they will not mind in the slightest but if they try to avoid it, be very suspicious.

OUR ACARYAS DEPORTED

Dada Bodhiishvara was deported secretly a week ago and is now in San Francisco. Didi Rohinii was detained in Brisbane Jail for some time, and was finally deported yesterday, also to San Francisco as far as we know. We have publicly stated again that we will continue to shelter our spiritual teachers as long as it is necessary.

HIS LIILA

On Friday, the 30th June, our three brothers appeared briefly in Central Court and were removed in custody until the Committal hearing later this month. Govinda's bail application was denied. The hearing was typical of the farcical nature of "justice" in our society, as the Magistrate obviously didn't even consider the possibility of granting bail. He had his mind made up long before Govinda's barrister made any submissions. The police claimed that Govinda should not be granted bail since he was dangerous; and they suggested that the magistrate should look at the example of the leader of AM, convicted of conspiracy to murder six people.

It was really an example of BA'BA's divine humour. These monstrous brutes in human form so thoroughly in the grip of Tamoguna, posing as the righteous guardians of the law, while Shrii Shrii Anandamurti, His face smiling serenely on us all, lies in jail. Such is the state of our planet! (But not for too much longer ...)

After the hearing, all the brothers were questioned separately by CIB detectives for several hours about the Hilton Bomb. The CIB tried to make deals with the three, acting as if they were friends, to try and get them to incriminate themselves or other Margiis in some way. We have strongly suspected for some time that the Yagoona bomb incident was concocted mainly to try and frame AM for the Hilton Bomb, and our suspicions are certainly proving to be valid. Needless to say, the brothers were not impressed by the "friendliness" of the enemy.

We are able to visit Long Bay Remand Centre three times a week for each brother. They are very well indeed, their faces seeming to reflect more of His love every time we see them. Several prisoners in the Remand Centre, supposedly some of the toughest, have been taught Universal Mantra, and group meditation has begun.

- Ainjali



(above: demonstration-celebration outside CIB headquarters in Sydney)

Ainjali at an interview at the demonstration.



HIS SONS

Since their arrest earlier this month (June) I have had the pleasure of meeting with our dear brothers, Govinda, Narada and Vishvamitra. They are all glowing examples of Baba's Spiritual Force. They are strongly radiating His Blissful Vibration.

I have known all three of them for several years now and I can truly say that they have never before displayed His Glory so brilliantly as at present.

Having already had the opportunity to meet with them several times I have learnt of some of the lighter and more amusing aspects of their imprisonment which I would like to relate to you for your enjoyment.

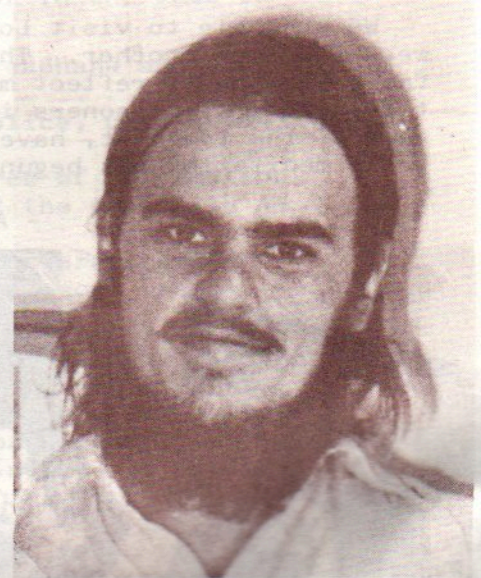
On the evening they were first arrested, the three brothers were being held in the maximum security section of the Metropolitan Remand Centre at Long Bay Jail. During the evening, they heard above them a cheer and the words, 'Long Live Ananda.' The next day they discovered the reason for the cheering and the slogan shouting. Prisoners in Division 2 (a lesser security section) had been watching T.V. and had just heard of the events surrounding our three brothers' arrests. Included in the news item was one of the charges that Vishvamitra and Narada are facing, namely attempting to blow up four policemen. Despite the ludicrous nature of this charge (as we know for a fact that the bomb was a police plant) the inmates wanted to express their appreciation for

Ananda Marga. No matter how misplaced their appreciation may have been, it has certainly brought the brothers on side with many of the prisoners.

Another humorous incident occurred when a bomb went off at the Remand Centre. Vishvamitra was in the T.V. room with a number of prisoners at the time. On hearing the bomb, another cheer for Ananda Marga broke out. Surprisingly enough however, we were not blamed for the bomb. (Three inmates since have been charged).

Govinda tells me that already a number of inmates have been taught U.N.M. meditation and there is genuine interest in Ananda Marga.

It also may interest you to know that one member of the N.S.W. Armed Hold-Up Squad, who was instrumental in the arrest of our brother was killed three days later in a car accident and another detective, also involved, critically injured. You can draw your own conclusions - Dhruva

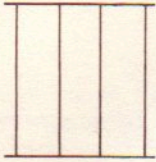


Govinda
as
L.F.T.
New
Guinea

"THE STRUGGLE BETWEEN THE GOOD AND EVIL FORCES TERMINATES IN THE LATTER'S ROUT - THIS YOU HAVE SEEN, ARE SEEING, AND WILL SEE AS WELL, ONLY REMAIN VIGILANT THAT EVIL FORCES RECEIVE UNDER NO CIRCUMSTANCES ANY INDULGENCE FROM YOUR

-BA'BA'-

Prison



Letters

Dear Margiis,

NAMASKAR! As you all probably know by now, Govindaji, Vishvamitraji and myself are presently detained at the Long Bay remand centre awaiting to appear on charges of conspiracy to murder and possession of explosives. All that can be said at this stage is that if Dharma prevails at our trial, we'll be out in several months time when the trial ends.

We all are happy and have no worries about our future as we know BA'BA' is in control and nothing happens without Him willing it to. Truly, since the time of the arrest and days afterwards, I've never been in such a high state of ideation and bliss. I felt that BA'BA' was blessing and caring for me so much that even during the arrest and at the interrogation that followed, I was humming and singing BABA NAM KEVALAM and felt fear of nothing - only interest and amusement! I'm sure the others felt the same so don't for a minute, worry for us.

Really this new wave of persecution here is a blessing. Such scope for individual and organisational growth! We were so inspired to hear of you all fighting for us (ie by fasting, protesting etc) that the unity had become even stronger than it was. One should not fear persecution, rather cheer it! It is a sign of progress.

One thing I've felt strongly about in the past and feel it even more so now is that for progress in both the spiritual and social spheres one must never allow one's personal happiness and desires to take priority over the Ideology. Now at a time when the persecution is getting intense and that what has happened to us is only a portion of what can and probably will happen to Margiis in the very near future, we must have the readiness and willingness to sacrifice everything for the Ideology. I like to think that regardless if I come out in several months or several years, I'll continue to live uncompromising for the Ideology despite the fact that the Adharmik forces may do the same thing again to me as they have now done, or worse!

BA'BA', our Ideology is what is important, everything else is secondary and so our life should be lived accordingly. Only in this type of life has BA'BA' guaranteed Moksa!

The week or so that we have been in prison has been interesting and fairly enjoyable. The food here is over-cooked for our standards (what there is that isn't tamasik). We get meals at about 7am, 12pm and 4pm which means the last two are usually a bit cold by the time sadhana and asanas are done. Morning and afternoon, we are taken out into a courtyard where we either meditate, walk, talk, play cards or read.

I have found sadhana quite good and several inmates interested in meditation and AM. Some shout out "Ananda, Ananda" to us as we walk past! We really get an extra high receiving visits and letters from you all so don't hesitate to visit or write to us.

BA'BA' will be out soon, Adharma is getting desperate and doing foolish things ... yes, this will be a good year for us all!

JAI DHARMAVIPLAVA!

Your brother and His son,

Narada Muni.



Narada Muni - as we remember him

9 Queen St. Blues

a song by Navakumar



The other day in the dark of night, no. 9 Queen Street came alight,
 As 25 cops full of beer and booze broke through the door to those
 hallowed rooms,
 They were armed and one held his gun at the head of a suspect
 terrorist bum
 While the others rushed around the place determined to destroy,
 confiscate or misplace

And what do you think they found? Lots of little Margiis asleep on the ground!

(highly suspect!)

One went to search the acarya's room and found him sitting cross-legged in the gloom

So this brave cop full of bustle and fight backed downstairs to get a torch for some light

Some burst into a sisters' room but while she dressed they had to wait outside whistling a tune (tapping their feet under the moon)

One sister, surrounded by cops in a ring opened her fist to reveal nothing (very devious)

Meanwhile the one they came to arrest was sitting serenely at his usual desk

They came pouring in like a rioting mob and battered and pulled him away from his job

If anyone was violent or noisy that night it was those piggish police, itching for a fight (what a strange, familiar sight)

But the funny irony of it all was that they overlooked three Margiis asleep in two rooms off the hall - and they slept through it all!

"The ways of persecution is also happening here in Mexico, but not very strongly. Misinformation and poisoning of the public minds against Ananda Marga is happening. Recently a unit secretary of Mexico City Unit was taken by the secret policemen (3) with civil dress and unplated car and charged him of "carrying gun" without license and "selling guns". They tried to make him confess through duress and through electric shock which in Mexico is known as "toques". He was not asked about Ananda Marga but he was forced to confess about the two charges mentioned above. He denied the two charges and he was held incommunicado for eight days. We were worried for him, we looked for him at morgues, Red Cross, police stations and we did not find him.

"When a Didi in Manilla immolated, and the news came to all newspapers in Mexico, he was released but has to pay 2000 pesos (actually as a bribe) to free himself. I think these charges were to prepare him to another one when something like "Indian killing" or capitalists' store bombing or firing" will happen in Mexico. I think any member of AM can be implicated because the DIPD (Dept

PERSECUTION IN MEXICO

of Investigation for the Prevention of Delinquency) is keeping a file on Ananda Marga, especially negative news of terrorism, stabbing and misinformations.

"But I am ready, I don't know about the Mexican Margiis because they really have bad experiences with the corrupt government of Mexico. Here police blackmailing is rampant, bribery, corruption in all governmental sections and now all those dirty tricks of politicians."

- from Dada Rudranatha Brc.
June 20th, 1978.

FAITH

- Dada Abhiik

In the English language we have two words, "devotion" and "faith", to express what is essentially only one concept. Devotion means selfless surrender to the Supreme, while faith means trust or confidence in the benevolent and supportive nature of the Supreme. Faith actually is nothing but an essential counterpart of devotion. Without faith, devotion is impossible; without devotion, faith can never find expression.

These two concepts are a little like Purusa and Prakrti. Brahma is the composite of Purusa and Prakrti - both Purusa and Prakrti are required for Brahma; and neither is, practically speaking, separable from the other.

In the Samskrita language, so far as my experience goes, one word is used to signify both concepts of faith and devotion. That word is "Bhakti", (Love for the Supreme). But for now, let us leave aside the idea of devotion and take for discussion only one aspect of Bhakti - the aspect of faith.

The test or proof of faith comes when we do what must be done without full knowledge of how we can possibly succeed. Of course we should try our best to work competently, but sometimes (if not always) there are factors beyond our control. When this is the case we can say simply that faith is action without knowledge.

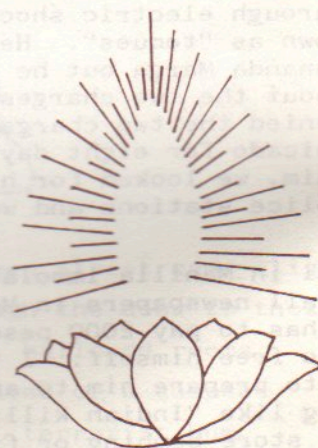
Here I don't mean to equate ignorance or foolhardiness with faith. A person who goes to play in the deep waters of the ocean without knowing how to swim is either ignorant or a fool; however, one who walks on those same waters for some selfless purpose generally possesses faith.

Once there was a great saint. Her name is now remembered as St. Elizabeth of Hungary. She was married to a tyrannical man who kept her both economically and physically suppressed. One day, disobeying her husband's commands, she was carrying an apron full of bread to the poor when her husband saw her. He demanded to know what she had in her apron, and she replied "roses". When he insisted on proof, St. Elizabeth opened her apron. She was also surprised to find her apron full of roses.

It is commonly said that faith moves mountains. Actually this is not quite accurate. In fact, faith moves God and God then moves mountains. Whenever the devotee is in danger or need due to selfless service of God or His children, God naturally feels obliged to help out. He would be less than human to feel otherwise - He could not be God if He did not help.

As BA'BA' says in Idea and Ideology, "He guides, loves and favours His affectionate sons and daughters." In other words where there is devotion, He also is there and He will grant success to the actions of the devotee. "Yato Bhaktih tato Istah, Yato Istah tato Jayah."

"He guides, loves and favours his affectionate sons and daughters. His children say that He cannot live without loving them and address Him, 'O our great Father, our affectionate Mother, our All we remember Thee, we adore Thee. O the Witnessing Entity, we offer our homage to Thee. Thou art the only rescue in this crude worldly ocean, so to Thee we surrender ourselves.' This complete surrender is the summum bonum of all spiritual sadhana which only can lead to Him, from where the decline is not even imaginable. Really blessed is he who has attained this complete surrender unto Him, like the piece of salt which went to measure the depth of the ocean but a momentous divine jerk and an attraction occurred and the bit of salt was lost, none knows where



around the sector

"ONLY BY YOUR ACTION CAN YOU SATISFY ME.
YOU CAN PLEASE ME ONLY BY YOUR ACTION."

-BA'BA'-

This month has been quite a hectic one and Margiis in the sector have found themselves having to adjust to the faster pace as the Lord's Liila continues to unfold.

Margiis spent a considerable amount of time writing letters and articles to newspapers, university papers, college papers and papers for general distribution were covered.

Radio interviews were also a common phenomenon. Early in June Om Prakash had an interview with an Armidale station.

The adverse publicity was used to good advantage by Margiis everywhere. A press conference was held in Melbourne in the latter part of the month.

Nagar kiirtans were held in Perth and in Melbourne. Media coverage in Perth was not very good.

In Melbourne, Margiis organized a public demonstration to commemorate Didi's immolation in Manila. The burning of a tailor's dummy dressed like an acarya succeeded in drawing people's attention to current persecution of Margiis. There was good media coverage of the demonstration which was well attended by Margiis, general public and of course the police force. A very enthusiastic response came from that section of the community - the ratio of police to Margiis was six to one!

A special news item on AM was filmed in Melbourne - possibly for nation-wide screening. Two days were spent filming Margiis cooking, postering, talking to people, doing kiirtan and sadhana.

Sydney's Margiis have been holding a public kiirtan and sadhana display regularly in the city.

The soup kitchens in Perth, Sydney and in Adelaide continue to be very successful. In Adelaide Margiis are hoping to take it back to the original site as numbers dropped when distribution spot was changed. Soup kitchens are a good source of prakar and a very beautiful way of simply serving the Lord.

On the subject of service projects, Nivrtti has been working with handicapped people in Hobart and attempts are being made to establish service projects in Melbourne and Armidale.

In Adelaide one six week course ended and another was started with various Margiis taking responsibility for one class. A six week course was also started in Armidale. The Hobart philosophy class is well attended. Naciketa's class in Brisbane came to a dramatic and premature end when everyone failed to return after adverse publicity. In spite of this minor calamity Prakar is continuing quite successfully.

The schools have received quite a bit of publicity and attention. The "Save the School Committee" met again in Perth. Plans were made for an open day and a stall was held to raise money.

Margiis in Hobart hold a regular stall. This provides a good venue for prakar and sale of DHARMA magazine.

A meeting was held in Adelaide to discuss some renovations to "Clearlight" cooperative. There will be quite a number of changes made. Margiis decided to devote Sunday afternoon every week to implementing these changes. It is also hoped that a "Friends of Clearlight" group can be formed with non-Margiis to help with changes.

Postering campaigns were undertaken by all of the units. Posters organizing courses etc were displayed in prominent areas.

In Adelaide Narayana and in Perth Giita fasted in sympathy with the brothers in Long Bay remand centre in Sydney.

- Kaevalya

BABA gave the following message to the 14 Margiis arrested outside J.P. Narayan's house:

"Many apostles have come. Jesus Christ came as apostle of love. Gandhi was apostle of non-violence. J.P. Narayan was known as the apostle of democracy. But after this case, he will be known as the apostle of hypocrisy."

Aboriginal People's Welfare

GIITA DEVII

Following the main planning meeting in February with Dada and those interested in hostel work, all the recommended suggestions prior to establishing the house and engaging staff or teachers, were done. The pamphlet was written and printed and sent out to places of business and to individuals and the bank account was opened. Legally we do not need a separate constitution to operate a hostel. It would be necessary to register it with the local shire office. We decided to look for a place in the Mt. Lawley, Victoria park, South Perth areas, all near the city resources and where there are many large houses.

An article appeared in the West Australian in March on the Aboriginal Education adult literacy programmes at Perth Technical. Apparently these courses are completely full and there is a waiting list of 120 people from the country districts wanting to come to Perth to further their education, so we know we can find these people through A.A.E. and the other education centres and Community Welfare's cooperation.

In April I was invited to attend a meeting at W.A.I.T. which was called as a means of liaising all those people involved in Aboriginal adult education here. I was able to talk to some of the people and get their names and contact numbers for help with our courses. One of the things discussed was accomodation. Apparently there is an definite need for more hostel type shelter for students and all the big organizations have social workers trying to help solve accomodation problems for single people and families. There is also a need for more child centres so that mothers can leave children while they study.

At the end of April, following a conversation with Aboriginal Education grants people, Dhruva and I attended an interview at the Aboriginal adult education about how to do a submission to get their assistance to run the learning centre. We now have the following information.

A.E. can fund full-time students over 18, paying \$57.27 weekly, they also pay for book allowances, settling in fees, and travelling allowances. From A.A.E. there is provision for teaching materials, storage facilities and payment of \$11.00 an hour for teachers, who don't have to be trained, any subject, long or short term subjects. The expectation is that a programme be submitted and an attendance register be kept.

The third source of help could be Community Welfare who could set it up and pay us to run it, though according to Pranav's findings on hostels their rules and regulations are very restrictive. It would be best to do it without them though I have been beginning to think this is the only way we will get going without the \$3000 we reckoned we would need to get the place going and able to meet costs ourselves for six months or so until we were able to receive a grant from the Aboriginal Hostels Association. Anyway it was suggested at A.A.E. we make a joint submission to all three. It was felt that they would be able to find students for us.

Another suggestion which was made to me by a friend who is in the church, Secy of world council of churches, who is right behind our efforts, is to contact all the welfare departments of the different churches and see if they can help us with property. It was suggested that many of the church buildings are empty and could be used for this type of work, at low rents or none at all, so I have yet to follow this up.

Today I went to Jack Avis, editor of Forum and Identity, the two main aboriginal newsletters and quarterly, also a poet of some fame, he has given me permission to use anything out of either publication for DHARMA, which he really likes, also the use of any facilities we need there. I want to interview him, a very interesting man. He recently surrendered a knighthood in protest of inaction over uranium and land rights.

Commerce News in Brief.....

- Harideva

The most noteworthy development in Commerce is the increasing numbers of Margiis who are responding to the need to get the sector on to its financial feet and who are pulling together in such a nice way to do it.

Thus with the now-open Bliss Bakehouse and Sandwich Bar, Jagannath, Arunima, Purna Deva and Vijay Kumar are sharpening their vaeshyan wits. At Dharma Press, Miira has joined Kashi and Mukunda and so relieved Tara for more wifely duties. Also now at the press, is a high speed, high volume copier which can do many of the small jobs that were previously taking up precious press time.

Gradually we are getting to the stage where Margiis needing jobs can be fully occupied in sentient surroundings doing Dharmic work, as well as helping establish Ananda Marga's backbone - its financial structure.

Harideva as well as being (acting) Commerce Secretary and in charge of DHARMA advertising, has taken over the management of Anandam Trading from Khajit. His office is now located at 12 Cooper Street, Surry Hills, along with the bakery and sandwich bar.

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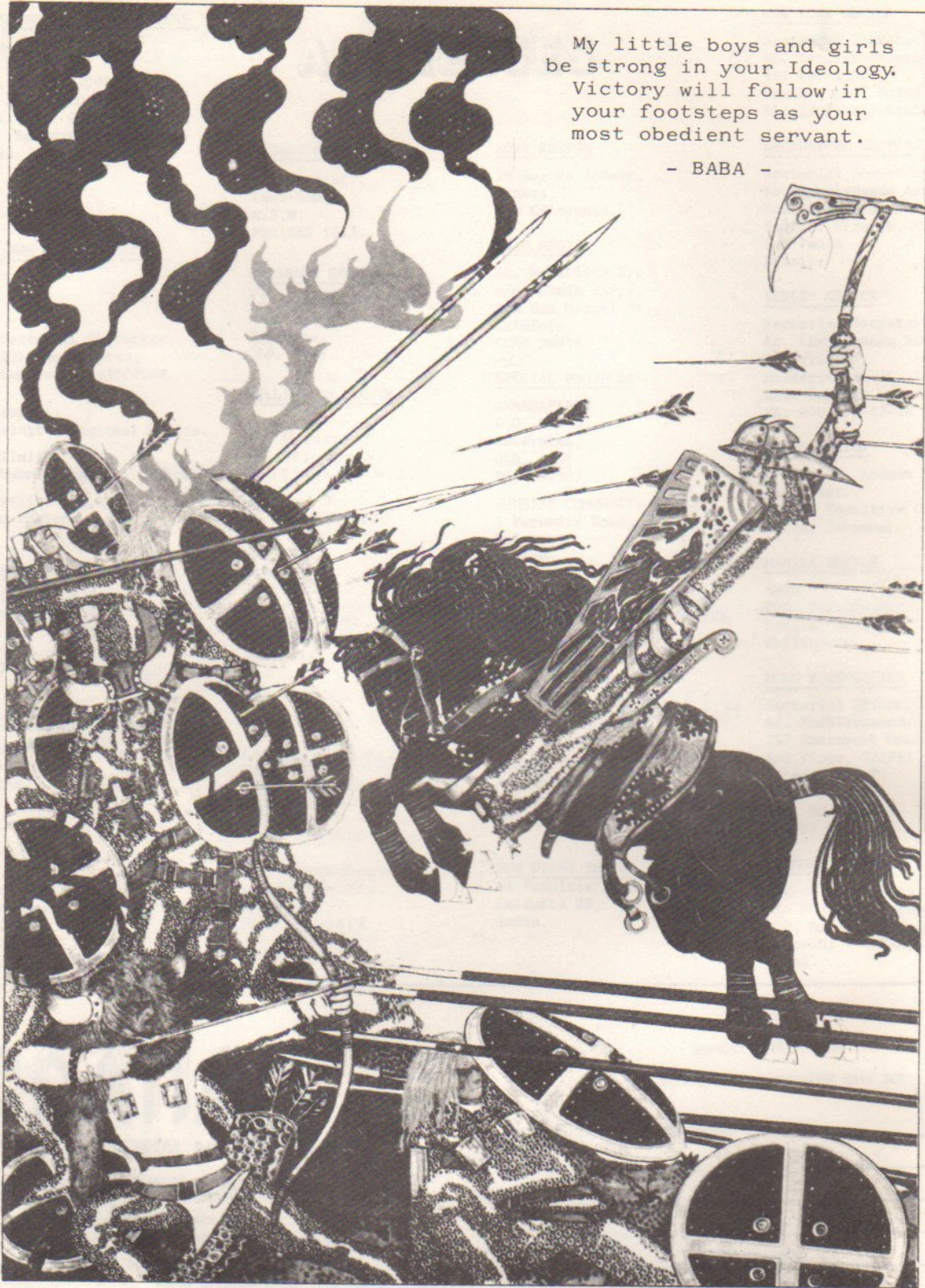
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My little boys and girls
be strong in your Ideology.
Victory will follow in
your footsteps as your
most obedient servant.

- BABA -



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